Lutheran Herald

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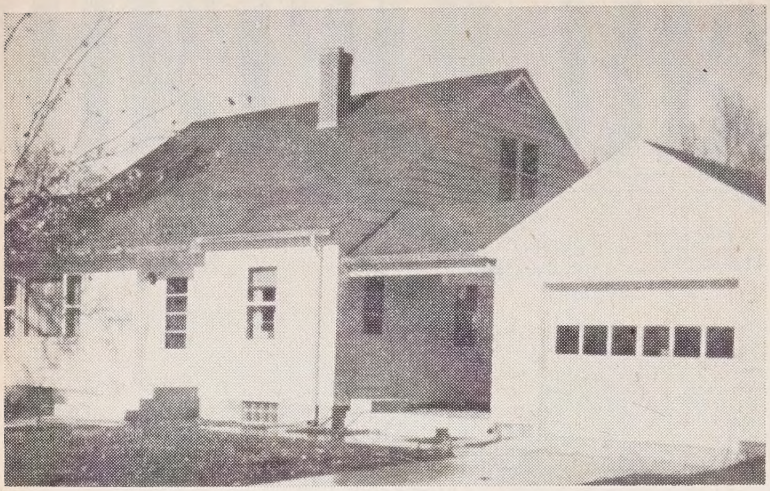
I am the Good Shepherd. The good shepherd lays down his life for the sheep.

LUME XXXVII MINNEAPOLIS, MINN., MARCH 3, 1953 NUMBER 9

Within the E.L.C.

WESTERN MINNESOTA PARSONAGE DEDICATED



The new parsonage of Our Redeemer's Church, Hancock, Minn., parish of the Rev. Gordon O. Solomonson, was dedicated Jan. 25 by Dr. E. C. Reinertson, president of the Southern Minnesota District. The cost of the house is nearly $20,000. The church of this congregation dates from 1944.

LUTHERAN HOME FINDING SOCIETY OF ILLINOIS

At the 47th annual meeting of the Lutheran Home Finding Society of Illinois, convening in Chicago, reports showed that during 1952 337 children

Mr. R. A. Gustafson

were cared for; the balance of the mortgage on the Receiving Home was paid; bequests totaling $16,500 were received; Chicago Community Fund increased its allocation to the Society from $30,613 to $36,528; and its Christmas appeal netted approximately $22,000. At the meeting the executive director of the Society, R. A. Gustafson, was presented by the ELC Board of Charities a framed certificate in recognition of twenty-five years of service. In addition he was given a watch in token of the respect and affection which past and present members of the local board feel toward him. And at the close of the meeting a reception was tendered him at the Receiving Home.

DEDICATION OF OAK CLIFF PARSONAGE, DALLAS, TEX.

On Sunday afternoon, Feb. 8, the new parsonage of Oak Cliff Church in Dallas, Texas, was dedicated. It is a roomy house, representing a cost of $24,000, but because of much donated labor on the part of church members it costs the congregation less than $20,000. Earlier in the day the congregation celebrated the fifth anniversary of its founding, with the Rev. N. A. Nelson, chaplain stationed at the Ellington Base, Houston, Texas, preaching the sermon. At a service in the afternoon a sketch of the future Oak Cliff Church was unveiled. The enterprising Dallas church has now about 400 members. Its pastor, the Rev. Erling H. Peterson, will in the course of the spring move to the city of Midland in western Texas.

PERSONS

The Rev. W. O. Rindahl has named principal of the Zulu Luth High School in Eshowe, Natal, S Africa. This school is conducted b Co-operating Lutheran Mission Natal.

The Rev. F. M. Norstad, direct chaplaincy services with the Luth Welfare Society of Minnesota, dressed the annual meeting of the theran Welfare Society of North kota Feb. 20 at Valley City. His ject was: "The Church's Responsi to the Mentally Ill."

The Rev. J. N. Midtlien, ass pastor of Grace Church, Eau C Wis., is hospitalized since sufferi heart attack Jan. 7. He is report be recovering satisfactorily.

The Rev. Dale J. Simons, WH Minn., who served 1943-46 as cha with the U. S. Air Forces, has rec renewed his chaplain status with Air Force Reserve, which likely mean occasional calls to summer

Walter C. Gran, well-known dramatic reader, who for the past years has given readings from I C. Douglas' "The Big Fisherm after earlier having given rea from "The Robe" by the same au is now offering our churches choice of readings from the b named. Bookings may be mad writing him at 2426 28th Ave. Minneapolis 6, Minn. During 195 gave programs in Home Mi churches along the Pacific Coast, ing with much interested respons

The Rev. Victor C. Swain, for of Clark, S. Dak., was installed 15 as pastor of Our Redee Church, Minneapolis, Minn., by trict President Reinertson.

The Rev. M. R. Sucher, earlier tor at Bear River, Minn., was inst Feb. 15 as pastor at Warren, M by District President Hanson.

The Rev. L. Nypen, Dalton, M has accepted a call to the Coms Wolverton-Rustad parish in the N ern Minnesota District.

The Rev. Henry E. Ericksen, merly of Ladysmith, Wis., was inst Jan. 11 as pastor of First Luth Church, Northridge, Calif., by

(Continued on pag

LUTHERAN HERALD — O. G. Malmin, Ed
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, News
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neapolis, Minn., March 3, 1953

Lutheran Herald

Vhat Is the National utheran Council?

Several pages of this issue are devoted to the National Lutheran Council. The accompanying article, prepared by Mr. Erik Modean of the Council's News Bureau, is published in response to requests we have received for general information regarding the Council. Our general church news department, "Here and There on the Christian Front," is expanded to three pages in order to give some of the news of the recent meeting. In addition, an editorial on the work of the Council will be found on the editorial pages.

National Lutheran Council, which held its 35th ual meeting in Atlantic City, N. J., Feb. 3-6, 1953, organized during World War I as a common ncy to further the interests and activities of the Lu- an Churches in America. The Council represents it church bodies with a constituency of more than million members, or about two thirds of American heranism.

articipating in the Council are The United Luther- Church in America (2,000,000 members); The Evan- cal Lutheran Church (873,000); American Luther- Church (762,000); Augustana Lutheran Church 0,000); Lutheran Free Church (60,000); United ngelical Lutheran Church (49,000); Finnish Evan- cal Lutheran Church or Suomi Synod (30,000); nish Evangelical Lutheran Church (20,000).

Co-operation in the Commission for Soldiers' and ors' Welfare during World War I convinced many rch leaders that the various bodies could work to- ner and that large responsibilities—too great for any gle group—could easily be borne by a common co- rative agency. As a result, the National Lutheran ncil was organized in 1918.

n its formative years, the Council's major efforts were oted to the pressing problem of aid to needy Luther- in Europe. From 1919 to 1925, more than $7,000,000 raised to provide food, clothing, shelter, and spir- l care to victims of war, and to assist foreign mis- s cut off from their parent societies.

gain in World War II, the Council was called upon ndertake a program of emergency activities through- the world. Through its annual financial appeal wn as Lutheran World Action, nearly $34,000,000 e been raised among the 10,000 local congregations ated with the participating bodies of the Council he 12 years since 1940.

addition, nearly $23,000,000 in food, clothing, medi- s, and other supplies have been shipped to 24 coun- around the world in the past seven years by Lutheran World Relief, the material aid agency of the Council.

The entire program of LWA and LWR has been over and above the regular work of the various church bodies. It marks the greatest relief effort ever undertaken by the Lutheran Churches in America or by any group within American Protestantism.

During 1947 the activities of the Lutheran World Federation in the United States were consolidated with the National Lutheran Council. By this action the Council became the U.S.A. Committee for the Lutheran World Federation, and thereby assumed larger responsibilities and increasing importance. This committee is responsible for the distribution of emergency funds raised by Lutheran World Action.

The Council is now active in the fields of social welfare, student work, public relations, research and statistics, American missions, service to military personnel and hospitalized veterans, Latin American missions, aid for foreign missions cut off from parent societies in Europe, resettlement of displaced persons and refugees, and inter-church aid and material relief abroad.

The Council has its headquarters in New York City, occupying its own building at 50 Madison Avenue. It also maintains offices in Chicago, Ill., and Washington, D. C. The executive director is Dr. Paul C. Empie, who succeeded Dr. Ralph H. Long when the latter died in 1948. Dr. John A. Morehead was the first executive director (1923-30) and Dr. Long the second (1930-48). Dr. Empie is also director of Lutheran World Action.

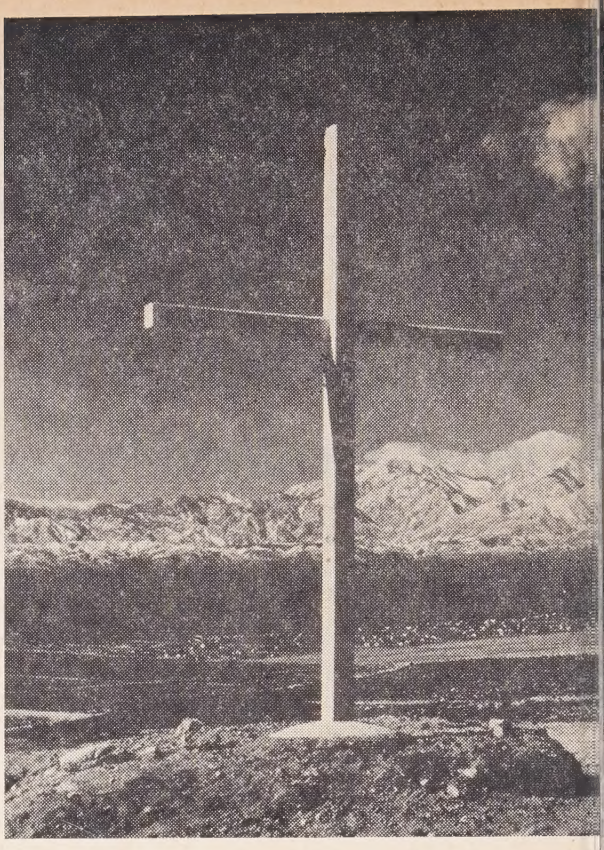
Officers of the Council who were in charge of the February meeting were: Dr. Lawrence M. Stavig, president of Augustana College at Sioux Falls, S. Dak., who completed his third one-year term as president; Dr. Oscar A. Benson of Minneapolis, Minn., president of the Augustana Lutheran Church, vice-president; Dr. Rees Edgar Tulloss of Springfield, Ill., secretary; and

(Continued on page 203)

Spring Comes

Mrs. Casper Brenden

A LENTEN REFLECTION



RN

Sing unto the Lord, all the earth; shew forth from day to day His salvation." Spring comes early to the desert. The earth in this land of ardent sunshine is singing in a very real sense. The cacti are beginning to bloom in all their gorgeous velvety hues. The blooms vie with one another in showy effulgence. Across the street my neighbor has a half acre of powdery blue iris, fragile and orchid-like in full bloom. Tulips and daffodils nod primly in the morning sun. The meadow larks warble double trills that send a joyous surge of glad thankfulness through me. All around this cornucopia-shaped valley stand the mountains, newly washed by yesterday's rain and clear cut against the sky. The sky—God's roof over the world, where white clouds are shredded by the jets zooming back and forth. God's beauty and man's invention in America. This morning the heavens are glad and the earth rejoices; God says, "And let men say among the nations, the Lord reigneth."

Spring has come to the desert but not to the nations of men. Many are they whose hearts are shut up in the hardness of disbelief, shut as tightly as my snowbound home in Montana is locked in the hold of winter. There are nations who reject and despise our Savior even as those who cried, "Crucify Him, crucify Him!"

The other evening we heard a rebroadcast of the trial of William Oatis in a Czechoslovakian court room. His voice sounded parrot-like in the affirmations and denials that his inquisitors wanted to hear. I thought of Bill Oatis' father in Phoenix, only fourteen miles away, listening to the same broadcast. What agony of soul and torture of mind he must be suffering to know his son is in a position of hopelessness and torment produced by the sadistic peoples of Communism. People who deny and ridicule the existence and glory of our heavenly Father. Bill Oatis and his father are living in a Gethsemane more terrible than we can realize. Let us be thankful, we who have our sons, we who sit in comfortable homes, we who send our children to American schools, we who go to church of a Sunday. Let us show our thankfulness by declaring in word and deed our allegiance to Jesus Christ, our Savior who shed His blood for the sins of all mankind.

Spring and Lent. Joy and sorrow. Along with the beauty and promise of an awakening earth are the shadow, the agony, and the hope of the Cross. We are the malefactors. Which kind? The one who raile Him saying, "If thou be Christ, save thyself and Or the other thief who rebuked his companion said, "We receive the due reward of our deeds. Lord, remember me when thou comest into thy dom"? Which one? It's up to you to decide.

Oh, Father in heaven, open our eyes to the b of the earth that you designed for man. Touch his that he will hear Thy Word and do as Thou taught. Pour out Thy grace through the Holy S that it may be as a mantle to cover all of our sins. us to grow in grace that we forget not Thy admon and instruction. May our offerings be worthy of faith and confidence in Thee. Give us patience to and to wait upon Thee, for the time to come whe nations will wait upon Thee and worship Thee i beauty of holiness. All of this, O Father, in Jesus' and for His sake.

"Let the heavens be glad, and let the earth re and let men say among the nations, the Lord reig

"Let the sea roar and the fullness thereof; le fields rejoice and all that is therein.

"Then shall the trees of the wood sing out a presence of the Lord because he cometh to judg earth.

"Oh, give thanks unto the Lord; for he is good his mercy endureth forever."

irst Branches in the Pacific Northwest

Kenneth Bjork
St. Olaf College

(THE SECOND IN A SERIES OF ARTICLES)

tor Christian Hvistendahl found work enough for hands at Our Saviour's Scandinavian Evangelical heran Church. Though he visited Sacramento and ba in the early 1870's, he concluded that the Scandiians in those towns were too few to form congregas. He felt, too, that weekday visits to such outlying ces would accomplish very little, and that San Fran-o alone was much too large a mission field for one n. His numerous reports tell a story of courage, great ustry, occasional discouragement, and moderate suc- in building a self-reliant and growing California rch.

The task of extending the influence of the Norwegian od along the Pacific Coast awaited the arrival of the verend Lauritz Annæus Kraft Carlsen as Hvistenl's successor at Our Saviour's. Carlsen, who served San Francisco from December, 1875, to 1879, was a ive of Trondhjem, a graduate of Norway's national versity at Christiania, and for several years a teacher the homeland. He migrated to the United States in 1 and, before accepting the call in California, was tor at Alexandria, Minnesota. Whereas Hvistendahl t San Francisco in 1875, first to serve congregations at ughton, Wisconsin, and finally to return to Norway 1881, Carlsen continued his mission labors until death imed him in 1913. He served in Sidney, Australia, m 1879 to 1887, and after a brief interval at Brandon, nnesota, pioneered in Montana and Idaho during the riod 1893-1902. His last years were devoted to the rk of the Seamen's Mission at San Francisco.

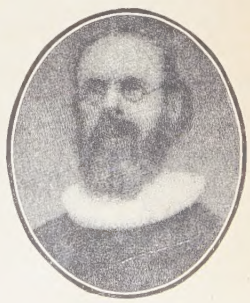
In San Francisco Pastor Carlsen saw Our Saviour's w to a respectable membership of over two hundred ls. He had the pleasure, too, of helping the congreion to move into a building of its own on Sherman eet in January, 1879. In these as in other phases of Church's growth, Carlsen completed the projects be- by Hvistendahl. He also held religious services at h California towns as Napa, San Rafael, San Loren- and Oakland.

rlsen's greatest missionary venture, however, was a rney to Puget Sound and northern Oregon in Aust, 1876, when he organized the first permanent congations among the Scandinavians of the Pacific rthwest. This mission trip was made with the enragement of the Church Council of the Norwegian od and the blessing of the congregation in San ncisco. Fortunately for posterity, Carlsen recounted experiences in a letter that he sent to the editor of *angelisk Luthersk Kirketidende,* the successor of *rkelig Maanedstidende* as the official organ of the Synod. (A longer and in some respects more interesting account of the trip was written by Carlsen at Helena, Montana, in October, 1894, and was printed in the columns of the *Lutheran University Herald,* a Norwegian newspaper published at Parkland, Washington. This letter, which appeared in the issue of November 10, 1894, was inspired by the first meeting of the pastors in the Pacific District of the Norwegian Synod and the dedication of the Pacific Lutheran University, now Pacific Lutheran College.) The document that appears below is a translation of the report that Carlsen wrote shortly after his return to San Francisco; it appeared in the January 12, 1877, issue of *Evangelisk Luthersk Kirketidende* under the title "Fra det stille Havs Kyst":

". . . Thanks be to God, we are able to say that we live well and rejoice over the advances God's Kingdom has made among us, despite infirmity and tribulation. The good Lord has recently permitted us great joy and edification in the presence among us of the beloved ministerial brother, the Reverend Emil Christensen; he was enroute to his field of labor as pastor of the newly-formed congregations organized by me in Oregon and Washington Territory and as missionary among our countrymen in those areas. During the month of August [1876] I made a trip up there, and I should like to tell you a little about this and its results.

"The journey was by steamer from San Francisco. We called first at Victoria on Vancouver Island, the capital of British Columbia; from there we sailed more deeply into that mighty and beautiful arm of the sea, Puget Sound, which because of its size and its natural scenery reminds one forcibly of the large fjords on Norway's west coast. Friday evening, August 4, the seventh day after departing from San Francisco, the steamer arrived at Seattle, the busiest and most important town in Washington Territory; Seattle is attractively situated on hills that rise from a little bay. Here, according to plan, I went ashore and preached twice on the following Sunday to a considerable number of countrymen, of whom

Carlsen



Christensen

there are already many, relatively speaking, in this little city and its environs.

"Next day I left for Centerville on the Stillaguamish River in Snohomish County, sixty miles north of Seattle, where some families from Dakota have settled—the first Norwegian settlement on Puget Sound. Here services were conducted in a half-finished but roomy and satisfactory schoolhouse. Afterwards a meeting was held during which a congregation was organized—the first Norwegian congregation in this farthest Northwest; and an invitation was extended to countrymen and fellow believers in Seattle, Portland, and in other places where a few might live together, to organize into congregations and to join with them [the people at Centerville] in calling a pastor.

"At Utsalady, a little town with sawmill and shipyard on an island in the fjord six miles from Centerville, I conducted divine services and performed the Sacrament of Baptism for some Scandinavians who live there. This was to them as great a surprise as it was a joy, for they could hardly have ventured to hope that they would ever be able to hear God's Word preached here in the mother tongue.

"Across islands and sounds—afoot, in boats, and finally by steamer, under many difficulties and not without danger—I returned to Seattle on Saturday and preached there again on the Ninth Sunday after Trinity. In the afternoon the people assembled for a prearranged congregational meeting; a smaller number was present than in the morning, and fewer still wanted to start a Lutheran church and to have the services of a true-believing pastor. These few, nevertheless, in Jesus' Name courageously decided to organize a congregation and to join in the summons and call issued at Centerville. They hoped that their action would prove a blessing not only to themselves but also to the countrymen who lived scattered about the entire region of Puget Sound, in all the bays, islands, harbors, and small valleys, spread out like sheep without a shepherd.

"Precisely the fact that many did not want a congregation or the preaching of God's Word was one more reason why the few should think all the more seriously of the necessity for both; for what was it that caused the opposition to hold back? Some were Methodists and sectarians; others were openly indifferent and freethinkers. The outright freethinkers stepped forward here where conditions are so new, and many strange incidents—as shameless as they can be—have occurred. We have just had a strikingly dreadful example. A man (American, I think) came from Portland and publicly preached that Christianity was a pack of lies, that there was no God, etc., and he challenged anyone to try to refute him. One person accepted his challenge in good faith and a debate was arranged for the next six evenings. The hall was regularly packed to capacity, but there was no one to guide the discussion and keep within the bounds of decorum. In order clearly to sh that he believed in nothing, neither in God nor in devil, the freethinker one evening went so far as pray devoutly to the Evil One. A Norwegian wom who was present told me that she was overcome by awful fear; she thought the earth must surely open and swallow the blasphemer. When the debate end the freethinker judged himself the winner, and on S day he held 'divine service.' I saw many, among th women and children, go to hear him. Those who w in agreement with him called themselves 'liberals.'

The journey proceeded south from Seattle on Mon evening, August 14, first by steamer to Tacoma at southern end of the fjord, then by railroad to the lumbia River, and from there in turn by steamer Portland, Oregon's largest and most important city. a few countrymen live in Portland; even more h their quarters there while they go out to work, partly the large, well-known salmon fishing industry on Columbia River, partly in the sawmills, or to engage lumbering or farm labor in the northern part of state. I took a trip down the Columbia and preached a little town called Westport, where a number of fish men and lumberjacks live. Returning to Portland, I c ducted services there on Sunday, August 20, for a la gathering of people.

"We assembled again on Monday evening to wors and to hold a congregational meeting. In answer to inquiry, many expressed themselves on the subject the spiritual need among the local Scandinavians. E ple went, each his own way, to various (Americ churches. Methodists and Baptists diligently had th nets out, and an attempt that had been made to creat Norwegian Lutheran church was of such a kind that every right-thinking person it necessarily produced sense of shame and disgust. Among English and G man speaking Lutherans, too, an attempt had b made at organizing a congregation; they also began erect a church, but because of the pastor's absolute l of all churchly and Lutheran conviction, this also ca to such an end that Lutherans and their plight were subject of conversation and derision about town.

"Therefore a deep inner gratitude was expressed the meeting to our synod, which remembered distres fellow believers and sought to redress their spirit need; also to the congregation in San Francisco that p mitted their pastor to set out on so long a journey. addition, the wish was expressed that they might h the constant and regular service, with God's Word a the Sacraments, of a right-believing Lutheran spirit guide *(Sjælesørger)*. They proved that this was a s ous desire when they decided, in the name of Jesus organize a Scandinavian evangelical Lutheran con

n; this occurred when a short profession of faith a constitution signed by thirty-three persons were ted. They also gladly joined in the call sent out Centerville and Seattle for a mission pastor, as the regation did not believe itself to be in a position at to support a pastor alone.

he meeting lasted until late into the night. There so much to talk over now, and I had to be on my home next morning. I encouraged the newly-ed congregation to gather every Sunday for ser- reading and discussion of church affairs. This, ac-ing to letters I have received, has been done and hopeful that blessing and edification have resulted it. With a prayer to God that He might watch the newly-organized congregation, I took my de-ure from it; the beloved fellow believers had be-e dearest friends during the short visit and acquaint-e.

Overland through the interior of Oregon and Cali-ia, first 200 miles by railroad, then 275 miles by mail h, and finally 325 miles again by railroad, I made way back to San Francisco, where I arrived just in e to carry out my intention of holding services on Eleventh Sunday after Trinity. Thanks and praise God, who granted a successful journey and brought back in good shape. Thanks to Him, too, for calling nan to preach the Word to our countrymen up in se regions and to gather together in Christian con-gations the people who are now scattered about. th God's help Pastor E. Christensen, together with family, has arrived in Portland, where he will take residence for the time being.* God bless him! With rmest greeting to all friends and especially to beloved nisterial brothers, I conclude my letter."

hildren of Divorce

Magnus A. Dahlen

e children of divorce among us need our sympathy d certainly our larger understanding of their situa-ns. They are the victims of marriages that have been en. They are caused to suffer deeply. Yet they are nocent of all the blame.

Fortunately, inasmuch as divorce is a plague which s come upon us, the majority of divorces involve ldless couples. Some figures which we have secured licate that sixty per cent of all divorces were granted couples without children. An additional twenty per t had only one child.

We see clearly the effect of broken homes upon olescents. "Juvenile delinquency, adolescent crime, uthful sex offenses, immature vagabondage are a few of the general types of youthful disorganization that may be partly traced to irregular family life."

Children can so easily become warped and twisted as they listen to warring parents and note their homes being threatened.

In the Department of Charities, through its related agencies and institutions, we deal with many who come out of such situations. To a helpless child it is a terrific thing to see his home so violently dissolved. There are times when the feeling of security, which was such a precious heritage of the child, may be gone forever.

Then comes the question: Who shall have the physical custody of the child or children?

There are instances in which parents have worked out an arrangement whereby the child lives with the mother ten months of the year and visits the father during vacation time. This is far from satisfactory. What does the child begin to think as he is literally hauled from, or pulled by, one and then the other?

We give thanks to the many pastors who seek to be most understanding and helpful in these home situations. They can often sense when the climate of the home gets to be bad. Thousands of homes have been spared from disruption by the counsel they have given. They must also be particularly understanding toward the children of the home in the event that it breaks.

Since we have made so many observations of this difficulty, we can certainly prescribe some formulas which help. Yes, indeed, prayer does. Unburdening helps. Regular attendance to hear God's Word helps. The family altar helps. And, if these things were applied, some of us could seek other ways to be kept busy. But, until then, there is no unemployment for us.

*ording to a letter from Pastor Christensen himself, he arrived at his new call ore Christmas.

What Is the National Lutheran Council?

(Continued from page 199)

Mr. Fred C. Eggerstedt of Richmond Hill, L. I., N. Y., treasurer. The new officers are pictured elsewhere.

Executive secretaries of the Council are: Division of Public Relations, Dr. Joseph Simonson; Division of Welfare, Dr. Clarence E. Krumbholz; Division of American Missions, Dr. H. Conrad Hoyer; Division of Student Service, Dr. Donald Heiges; Division of Lutheran Co-operation in Latin America, Dr. Stewart W. Herman; Commission on Younger Churches and Orphaned Missions, Dr. Fredrik A. Schiotz; Bureau of Service to Military Personnel, Col. (Ret.) Gynther Storaasli; Desk for European Affairs, Dr. John A. Scherzer.

Attendance at the 35th annual meeting of the Council, sessions of which were held at the Colton Manor Hotel, included thirty-two officially appointed councillors from the member church bodies, staff executives and committee chairmen, and visitors, making a total of about 75 persons.

Amati and the Violins

Mary Nygaard Pete

But now hath God set the members every one of them in the body, as it hath pleased Him.

Amati, the violin maker, searched each day in the forest. He brought home with him at night only the choicest of woods, cut most painstakingly from only the most perfect trees—the loveliest maples, the most symmetrical firs, the most graceful sycamores, the most melodious pines.

These woods he seasoned under the most ideal conditions, so that they would neither warp nor crack. Then, after the seasoning and aging processes had been completed, he toiled patiently, untiringly—cutting, carving, and finishing each piece until it was exact of measurement and smooth as satin to the touch. The pegs, the neck, the bridge, the tailpiece, the back, the belly, and the ribs—all the seventy-odd pieces that made up each instrument were a labor of conscience and skill.

He spent hours without number mixing his varnish—blending the waxes and the oils so that they would permit the utmost in harmony and resonance and at the same time protect and beautify the wood. Even the glue in his glue pots was the result of weeks of endeavor—of trial, and discard, and substitution, until it seemed incapable of further improvement.

He was determined that he would create violins to surpass any that had ever been made before. Posterity would learn to respect the name, "Amati."

Yet, the results were always the same. The violins were not sweet. Not one of them sang a happy tune when finished.

Amati despaired. It was ever the same when he tried to assemble the parts, not one wanted to fit the pieces that had been made to supplement it. The pine belly invariably assumed too exaggerated an arch. No matter how Amati smoothed it, nor how firmly he tried to press it into position, it continued rebellious—as if disdainful of the maple or sycamore in the back. And the ribs did nothing to help. Indeed, they held themselves rigid—refusing to conform to the contours of either belly or back.

Even the glue and the varnish were sullen and uncooperative. The glue overran the joints, and the varnish dried in a brittle shell that bound the box and restrained its vibrations.

Time after time Amati struggled with the parts until he got them forced into place. Instrument after instrument he completed, only to have them break his heart when he tried them.

He lived at length in constant despair. It hardly seemed worth the effort to try any longer. Each day was a losing struggle—a struggle with the wood, the pi the glue, and the varnish, until he hated the very s of them. Nothing worked easily in his hand.

The darkness that fell upon his shop at candle-ligh time was as nothing compared to the darkness that meated his soul, which no candlelight could dispe

Hardly caring whether he lived or died, he th himself to the floor one night, to sleep beside his w bench. He buried his head in his arms. Almost with volition, he felt his lips move in prayer, and liste quite with amazement, to the words that issued f from them:

"Almighty Father," he faltered, "Master Craftsm make me a tool in Thy hands—an instrument of will.

"The work of my hands has been only as the b gling of a fool. My wood refuses to yield itself to touch; my tools will not do my bidding.

"Lend skill to my hands and keenness to my b Create harmony within me to the end that it may through me, into my violins. Make them worthy ins ments to sing for Thee."

Refreshed in spirit and renewed in strength so tha no longer felt the need for sleep, Amati arose to feet. He touched his woods, and they no longer felt bellious. The pine no longer arched itself from the s more or the maple. The neck, the ribs, the blocks, tail—all the parts, yielded exactly to the contours o the other parts, and the glue had only to fuse them gether.

All night he worked, and for days to come. Pra fully, he at last reached the final step, the applicatio the varnish. Almost holding his breath, he stroke gently over the surface. It spread to perfection. Un passed in excellence, it protected and beautified wood. He prayed that it would dry without restrain the vibrations of the instrument.

Late one night, when he was alone, Amati took completed violin from the drying shelf. Trembling v excitement, he selected a bow and drew it lightly c the strings.

At the sound of the first notes, his excitement and pectation gave way to wonder, and that to delight, the strains that fell upon his ear were unlike any he had ever produced before.

It was almost as though the notes he played were his notes at all—that they came from somewhere w out himself. He played far into the night.

When at last he placed the instrument tenderly in

, he knew that he had reached his goal—he had le a violin that surpassed all others. He was filled h a deep sense of peace and accomplishment.

everently then, and with bowed head, he acknowl-ed his debt to his Master.

Thank Thee, Thou Giver of every good and perfect . I will sing praises to Thee all the days of my life. Thee belong the power and the glory; not to Thy r and humble servant, Amati."

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FROM DARK GETHSEMANE

MILDRED OFFERLE

Today from dark Gethsemane
Man walks again past Calvary.
With sin sick body lost in pain,
He stumbles, sinks, to rise again;
But when with fear-corroded mind,
He stands before the tomb to find
The heavy stone is rolled away,
May hope be raised, and angels say
To him, as they said long ago
To other men in fear bowed low,
"The Lord has risen, goes before."
Oh, let his heart know peace once more!

Ministry of Music

Oscar R. Overby

The close affinity that exists between the esthetic and the religious strains in our makeup suggests many things to the imagination. The organist's role takes on new significance. Every selection of music, every performance must be tested and tempered by recognized art standards. The quality of the simplest hymn melody rises in importance. The music must be commensurate with the response we expect; it must be appropriate for the theme it expounds. The tawdry jingle music, too common in churches, fails in both tests: it will not awaken the esthetic sense nor truly illuminate any religious thought or emotion. It serves rather to deaden our sensitivities. Our unfinished task in the new year, then, is to strive diligently to make our church music, in all its forms, more beautiful. This does not mean that it has to "go above the heads" of the common folk; good music can also be simple. Orientation may be lacking, but in church work opportunity is ripe for awakening esthetic and spiritual resonators.

In Christian living and training we are concerned with two basic personal problems—detachment and attachment. Our inward focus, self-centeredness, distorts our vision, and we "miss the mark." The individual must be detached, liberated from himself. We realize that the Holy Spirit, through the Word, works His wonders, but in a human sense the esthetic approach has proven remarkably helpful in this matter. Tests reveal that the peak of an esthetic experience is characterized by a complete detachment, selflessness. It is more than a thrill; it warms a person, makes him subject to outside influences, especially those of high frequencies. In the words of an ancient, "It tends to draw into play that which is divine in man." We say that the person has been captured by something greater, more beautiful than himself, and that "something" has to be defined for him. Religiously, can we not conclude that the soil has been prepared for the good seed?

But here we need the other characteristic of good music, its matchless adaptability in uniting with language to make figures of speech articulate and transcendent. The esthetic may serve to create detachment and outreach of spirit, but to leave a person in this condition, which secular art will do, is frustration. The soul craves a mooring. There has to be an "attachment" to give meaning to the self-surrender. And that attachment, we believe, is adequately found only in the Word. When that "something" is made Christ, when we become attached to Him and His Kingdom, we get the outward focus, we become a part of perfection inself, and the soul finds fulfillment.

Mission News

Sudan

A cable from our mission in the French Cameroun area in West Africa, called the Sudan Mission, reports that the hospital committee is recommending to the Mission Conference and to the Board that we unite with the Norwegian Mission Society in a joint Lutheran hospital located at NGaoundere. This hospital has been organized by the Norwegian Mission Society with the thought that it may develop into a joint institution. They have one doctor at the institution at the present time; he has had training in internal medicine but is not a surgeon. The government has promised a grant of ten million francs to the hospital if the staff includes a surgeon and a dentist. We already have one doctor who is taking language study in French in Paris who will be proceeding to the field this year.

The location of this hospital is about half way between the north and south sections of our field on the regular highway. It is therefore quite centrally located for all Lutheran groups. It may mean that branch hospitals or dispensaries will have to be established on our own mission field in order to provide care on a more local basis for the people in need. It is possible that a system like that in South Africa may be developed where we have two doctors located at one larger hospital who take turns in going to the two smaller hospitals for regular surgical and medical treatment of patients, these hospitals being in care of qualified nurses.

In a letter from Miss Ruth Christiansen of this mi we have the following news:

"Our conference at Garoua Boulai closed a week tonight, and we returned here on Friday. Rayn Mathre was elected secretary-treasurer. He will be ing down here again next week for auditing the b My furlough is due now, but I have promised to on until June at least. If I leave in June I can be here, God willing, in a year, because then Laura ton is due to go on furlough. She will help out wit school until I get back here. Having Arthur And off the field has been hard. Michelsen is here, but d know the language yet, and there are many thin manage. We have at least fifty outposts in the ganga subdivision, and now we have ten new schools—French schools. We are working night an here."

China

All mission friends are happy over the release o and Mrs. Ralph Mortenson from Communist China their safe arrival in Hongkong. We have had very detailed information about their release except tha cause of some hitch just at the time they were to the border, they were detained about 24 hours l than originally expected. They were kept standing inside the Communist border from 12:40 noon about 10 o'clock that night, and then were taken t

Proposed L.U.M. Chapel at Diamond Hill, Kowloon. Designed by Olaf K. Skinsnes, M.D. Painting by Johnny Shek.

ınd kept under guard until the next morning. They ed by train in Hongkong at 3:15 p.m. on January

r. Mortenson has made several informal talks about Communist situation in China. At our Theological inary in Hongkong he described how the church ers had been led into co-operation with the Com- ists and that the Peking Christian Conference put Church completely in the service of the government. also mentioned that beggars disappeared from the ts of Shanghai, and it is supposed by the observers about twenty per cent of them were employed in ual labor but that the rest were just liquidated. interesting report in a letter just received is as ows:

Further, it was of special interest to hear Dr. Mor- on tell how interested the Chinese are in 'It.' 'It' is nhower. People are openly beginning to criticize government, and a number of students were purged December because of their open criticism of Russia ing China into the Korean War and leaving her e. That war is said to be a terrific drain on the mmunist regime's finances. People are talking of the gested blockade off the China Coast, and are hop- that the United Nations troops will be making land- s at Canton, Shanghai, Tientsin, and other coastal es."

Our work in Hongkong is proceeding without any iculty, and it is not expected that the present change attitude towards the Central China government in rmosa will make any difference in the work either in ngkong or Formosa at least for the present time. have just received some very interesting plans and icture of a proposed church that is to be built at Dia- nd Hill in Hongkong, which is near the airport. is church will be located in a high point of a little that is filled with refugee Chinese from the in- d, who have fled to Hongkong to escape Commu- n. It will be entirely Chinese in architecture and l seat about 200 people and will also provide living rters for the Chinese pastor who will be in charge he work. Another project that is very promising is the Yuan Lang district, where rented quarters are v so crowded that the people feel larger quarters st be secured. A careful survey of the area will be de before definite recommendations are sent home to country for consideration by the Board.

adagascar

new film on Madagascar has just been completed. s a color film in sound that takes twenty-eight min- s for showing. It is an excellent production by Mis- as Visualized, Inc., taken on the spot on our mission d in Madagascar. The title of the film is *The Mala- y Story*. Prints are now being prepared, so it is ex- pected by the end of February that sixteen prints will be ready for distribution within our Church. It is an exceptionally fine film that will delight the congregations within our Church, as well as other groups that are interested in a well-prepared and well-photographed story of mission activity.

A letter from the Rev. K. Monson, written from Tananarive, Madagascar, on January 23, states that they were leaving Tananarive by Air France on Tuesday, January 27. A letter from Pastor Monson from Paris, France, informs us of their safe arrival there and of their continued journey to the United States. Pastor and Mrs. Monson and the Rev. and Mrs. K. F. Braaten left France on the *S.S. America* February 1 and were scheduled to arrive in New York on February 7. The Monsons were planning to proceed directly to Denver, where they will be staying during their furlough period. The Rev. and Mrs. K. F. Braaten proceeded on to St. Paul, where they are living in one of the mission homes.

The Rev. O. L. Hofstad was elected superintendent of the mission and is now moving to Fort Dauphin to take over the duties of this office. He writes in a letter dated January 20, "The Monsons left by plane yesterday on their first lap of the home journey. After seeing them off, we came on out here to make final arrangements for moving in to Fort Dauphin. Our Missionary Conference begins next Monday. How to spread out our remaining missionaries is going to be our biggest problem. As things stand now, Ambovombe, Manambaro, and the Fort Dauphin Bible School are vacant, and we have only Lellelid to be placed. And wherever he is placed will have to wait until August before he can take over."

An official report of our Conference in Madagascar has not yet been received, but a letter from Fort Dauphin from the Rev. Alton Halvorson, dated January 29, gives us the following information about stationing of missionaries:

"Since O. L. Hofstad was elected superintendent at the Regional Synod, he was placed here in charge of Fort Dauphin station. We are moved to the Bible School here and still given Manafiafy station as well as the Treasury. Laurel Johnson is placed at Manambaro station and to be in charge of the continued hospital building program. Leo Lellelid will go to Tsivory upon completion of the language course in July. Sr. Alene Smith is placed in Bekily as parish sister. Sr. Laura Peterson is named station manager of Ambovombe. Lila Anderson is placed as directress of the Ambovombe primary school. Eleanor Johnson is to be directress of the Fort Dauphin primary school, replacing Evelyn Lovaas. Miss England is designated as directress of the Manantantely Boys' School until Arndt Braaten arrives."

Control That "Anti" Feeling!

Before this is read the appointment of Mrs. Clare Boothe Luce to be our ambassador to Italy will probably have been confirmed. As we write, there is not a little discussion going on regarding the rightness of the appointment, and most of the objections, we gather, are in some way related to the late lamented controversy over a possible envoy to the Vatican. Protestants and Other Americans United, a Washington group much concerned about maintaining separation of Church and State, are asking whether the appointment of Mrs. Luce may not be a "backdoor" manner of solving the problem of diplomatic representation at the Vatican. When we ask some questions as to the wisdom of raising this objection, let no one think that we are opposed to POAU, an organization for which we have deep respect. We just happen to believe that POAU is making a mistake in opposing the appointment of Mrs. Luce.

No legitimate objection can be raised on the score that the appointee is a Roman Catholic, any more than objection might be made if President Eisenhower were to appoint a Lutheran to be ambassador to Norway. Italy is overwhelmingly Roman Catholic, Norway overwhelmingly Lutheran. While we do not believe that a person's religious faith should be a determining factor, we consider the appointment of Mrs. Luce legitimate.

Now suppose that the President is hoping that this appointment will resolve the problem of a diplomatic representative to the Roman Catholic Church (although we have heard nothing conclusive to demonstrate that to be a fact), should we object? Was not one of the arguments used against the appointment of Myron C. Taylor exactly that "we have an ambassador to Italy who can keep the State Department informed as to what is going on in Roman Catholic diplomatic circles"? If the President feels that having a Roman Catholic in the embassy in Rome will solve the problem of a diplomatic representative to the Vatican, it seems to us that the solution should be perfectly satisfactory to non-Roman Catholic Americans. Certainly, that is far to be preferred to the controversy of two years ago!

Would we not all be well advised to control our "anti" feelings? The fact that we have needed and continue to need to be alert to the Roman Catholic hierarchy's political aspirations should not be permitted to bias our thinking. In other words, there does not seem to be anything to be gained by going out of our way to hunt for trouble. During the presidential campaign President Eisenhower was quoted as having described himself on one occasion as "an almost fanatical Protestant." Thus far we have seen no evidence that he is inclined to take orders from the Roman Catholic hierarchy. Until we do have such evidence, let us not invent perils.

EDIT

God's Gift t

Everything that the National Lutheran Council is of vital concern to every member of The Evange Lutheran Church. That may sound peculiar, per even unbelievable. A little group of men (and one w an), only 32 in number, sit in a committee room hotel half a continent removed from the headqua of our Church and for four long days carry on work and planning of the Council. How can tha fect us? And during the remainder of the year, a smaller group of executives and administrators c on, some of them in New York, others in Washing D. C., and still others in Chicago. What has that t with us?

Simply this: these men and women: councillors, e utives, administrators, yes, and clerks and stenograp as well, are the muscle and sinew in certain area Christian work of eight general Lutheran bodies. Evangelical Lutheran Church is one of the eight. W ever the Council does, whether through its annual m ing or through the daily routine of its activity, it in the name of every one of the some four mil American Lutherans it represents, and that includes members of The Evangelical Lutheran Church, all hundred thousand of us.

Yet we fear that too many of us know little about work of the Council. That is why, year after year, editor attends the meetings of the Council and t tries to give some facts about it and even some inter tation. In this issue you will find, on a preceding p a general article which will give you information garding the make-up of the Council. On several foll ing pages, in the "Here and There on the Chris Front" department, you will find a summary of muc the action of the recent annual Council meeting. A here we shall attempt to say a few things about meaning of the Council for us which may help us to understand it better.

One of our ELC councillors once described the tional Lutheran Council as "God's greatest gift American Lutheranism," a statement which we have peatedly quoted, because we agree with it. He thinking of the national and world program of theranism as well as of the more intangible benefits receive from the Council. So it is legitimate to ask, W is the National Lutheran Council so important to Here is a threefold answer:

Because of what it does. The National Lutheran Co cil is correctly defined as an "agency" of the partici

IALS

Lutheranism

; bodies. By that is meant that it functions on be- f of the bodies in certain areas which are beyond ability of any one body to care for adequately. We d not go into the details here, since they are cov- d elsewhere.

What we are anxious to stress here is that this aspect the Council makes it a very intimate thing for every e of us. We feel a close kinship to the colleges, char- ble institutions, foreign mission fields, and home mis- n congregations of the ELC. They are *ours*—they rep- ent the outreach of all of us and of the congrega- ns to which we belong in fulfilling the Great Com- ssion of our Lord. Our Church is small enough so t we all feel an intimate relationship to those our n activities.

But the National Lutheran Council's work is in ex- tly the same category; it too is ours. The only dif- ence is that in relation to the Council, the Church elf acts for its congregations and members. To the uncil it gives certain tasks which can best be done in -operation with other sister bodies of Lutherans. It ould be difficult for us alone to serve our members on e campuses of non-Lutheran colleges and universities; carry on our world relief program; to minister to our embers in temporary housing areas; to do work in egro communities; and so on and on. All this the uncil does in our name. Surely, that makes it most portant to all of us!

ecause of what it is. Here we are not thinking of its tward form, that of an agency. We are rather think- g of something more intangible but nevertheless very al. The truth of it is that the National Lutheran ouncil is a *fellowship* in addition to being an agency. /e have been working in it for 35 years. Through it e have come to know and to trust the leaders of all s participating bodies. There may be areas of disagree- ent at times—although these are by no means as large some imagine. It is true that the time has not come hen these bodies are ready to merge organically. Yet the Council we have a fine fellowship which, as the ears go by, becomes closer and closer, more and more timate. Were it impossible for any of the Lutheran odies of America to consider organic union at present, e would still have the fellowship of the National Lu- eran Council. That, of course, does not happen to be e situation but it is mentioned here as indicative of at intangible value of the National Lutheran Council hich is the fellowship it provides.

Because of what it can become. In a sense, this is simply an extension in time and space of what we have already said. Our own Dr. L. M. Stavig, retiring president of the Council and one of the ELC councillors, put it this way in his annual report:

"It seems more than ever evident that God is leading us step by step into more inclusive and extensive co-operative endeavors. It is constantly becoming more plain that every church body must plan to route a considerable portion of its quota of Kingdom work through the co-operative agencies of the Church.

"Though we have separate organizational structures, we are finding more and more areas in which we function together as the Lutheran Church of our country and as the Lutheran Church of the world. It becomes increasingly clear that although we are formally and organizationally a group of independent and separate Churches, we are actually in theology and program very much a single Lutheran Church. If we have patience and follow the guidance of God's Spirit, we have confidence we will be led to the discovery of the organizational patterns which can express this emerging reality."

Dr. Paul Empie, executive director of the Council, was still more specific in his report when he said:

"Unless new and unexpected developments take place, it seems clear that only limited Lutheran mergers will take place within the next decade or two. If this be true it has an important bearing upon any long-range plans of the work of the Council. At the same time it should be noted that there seem to be hopeful signs that a pattern of closer co-operation with the Lutheran Church—Missouri Synod may not be too far off. Working relationships at specific points in recent years have been most cordial and satisfactory. There is every reason to anticipate that further progress in this direction will be made."

If we take these two quotations from Council leaders together, it would seem that they can be summed up thus: The future of the Council is bright because it is tied up with (1) a growing sense of unity and fellowship among American Lutheran bodies; (2) an increasing need to do Kingdom work on a co-operative basis; and (3) a deepening sense of destiny for the Church which must live and work in a time like ours.

Yes, we are quite convinced that the National Lutheran Council is "God's gift to American Lutheranism." It has always concerned us that it seems so difficult to "humanize" the work of the Council and make it real to the people of the Church. We pledge ourselves to renewed efforts in that direction through the pages of LUTHERAN HERALD. If God has given us a great and precious gift, the least we can do is know it, use it, and appreciate it.

This Way Out

Harold B. Kildahl

THE THIRD SUNDAY IN LENT

March 8, 1953

Text: Luke 11:14-28

Philosophers probing the secrets of man; scientists dissecting the mysteries of nature; educators still involved in dispelling the fog of knowledge transmission; little men—you and I and many more—pondering the meaning of daily living and speculating on life's real purpose. All of this since the dawn of time and the awakening of man's intelligence and social consciousness has been directed toward finding a way out. The anguished cry of men down through the halls of time has been: "This way out." But too often, alas, most often, the way of direction has been a blind way, a dead end, and the latter state of man has been worse than the former.

Whether by superiority of knowledge ("know how" we call it in a materialistic day) or by superiority of wealth ("stock-piling" we call it today) or by sheer force of power and military might ("expendable factors" is a term that has been used), we seek to establish a way out and to drive the devils of a modern age into oblivion. But, of course, the way out is still lacking —our latter state is worse than our former state.

It is a peculiarly strange reality that in ages past and in this age too, the way out announced by God is so seldom accepted as valid and worthy of earnest application in life. The laws of God intended for the welfare of men are obliterated by ruthless disregard and heady pride bent on its own way. And all the while the devils that hound the minds and the lives of men can be and actually are subject to the word and the power of Jesus Christ, if His Word, if His power is effectively employed by those who own Him Lord.

But the effective employment of the Word and power of Jesus Christ is not accomplished solely by assent to truth. "Blessed are they that hear the Word of God and keep it" He said. Somehow, lingering in the minds of all who love the Lord, there is the accusing voice of conscience saying over and over again—"Keep it." Which is to say—obey!

A way out—out of the mazes of confused living, out of the dangerous cross currents of life, out of the whirlpools of evil that drag men down, out of the miry clay and the horrible pits that mark this life—a way out: this is man's greatest need. And Christ, the loving and power-providing Christ, stands in the shadows, obscured to unseeing eyes and unhearing ears, saying over and over again: This Way Out—the way of living faith and loving obedience. Amen.

The Eskimo's Economic Plight

Philip S. Dyb

Pastor Hegland's report on Alaska tells us that the kimo on our mission field faces great odds. Again quote: "Dr. Jacob Tanner in his explanation of Fourth Petition says: 'We must relieve our mind of worry for the needs of our body in order to give att tion to the needs of our soul." This ideal is next to possible in Eskimo Land. According to the Departm of the Interior the total Eskimo population of Alask about 15,000. Nome and Kotzebue have a population 558 and 606 Eskimos respectively. Not including the kimos at Nome, we of the ELC are serving a total about 519 Eskimos on our field. These Eskimos are H ing a difficult time to earn a living, and many of th are suffering from malnutrition and tuberculosis.

"The reindeer which were once looked to as a b for a stable economy are practically all gone. The f ing and hunting resources are being rapidly depler The Eskimos who have been fishing for salmon summer for winter use report the smallest catch many years.

"Gradually the Eskimo has been learning to need expensive clothing, food, tools, and gadgets of the wh man, which must be brought in from the States. T Sears Roebuck catalog is a much-used book in Eski Land. But the earning capacity of the Eskimo is too l ited to be able to secure these items in quantity. T women used to be able to realize some income fr skin sewing, but now reindeer skins are no longer av able. Much of the skin is imported and must be p chased from the local trader at a high price.

"Except for mining activities in the Tin City-L River area our Eskimo mission field is in danger becoming economically sterile. The villages of Shi maref, Teller Mission, and Teller Town may contin for some time to come, or they may gradually go way of Igloo. Both Mary's Igloo and Old Igloo will completely uninhabited this winter. Yet there are mors of developing a huge graphite deposit near Igl and if this should come to pass the picture could cha over night. Thus, in view of these uncertain and cha ing factors brought on by war, government policy, uncertainty of the elements, and international relatio it becomes exceedingly difficult to make any defi predictions for our Home Mission planning. Howe at this time it seems to me that the populations of villages will gradually diminish as our people move other areas to make a better living and to find a bet life. In the meantime we must continue to minister their spiritual needs here and be prepared to foll them wherever they go."

Meditations for the Family Altar

Joel Njus

TOWARD THE FOURTH SUNDAY IN LENT

e Epistle: Galatians 4:21-31

The Gospel: John 6:1-15

Monday, March 9

FORSAKEN BY HIS OWN

Read Mark 14:43-51

And they all forsook him, and fled.

Jesus prevented the soldiers from keeping the disciples with Him by force. Given the opportunity to leave Jesus, all for their lives. Not one was willing follow Him to prison and to death. ly one young man ventured to go with m, and when he felt the hands of the diers upon him, he squirmed free and l naked into the darkness.

The disciples learned a lot about themves that night. Nor do we have trou- recognizing ourselves in this account. any times we have vowed allegiance to us. We have said, "I will never leave ee or forsake Thee." Yet how often, en the choice has been "my life or Je- s," have we not turned from Him and t forth all effort to save our skins. But rist remains the Faithful One. "If we faithless, he remains faithful—for he nnot deny himself." As He received ck the disciples who fled, so too He ens His forgiving arms to every rentant sinner who comes back.

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Tuesday, March 10

MAN'S EXPEDIENCY AND GOD'S PLAN

Read John 18:12-14

It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

The advice of Caiaphas to the council that "one man should die for the people" is hardly what one would expect from one who as high priest also served as a judge. For a judge is to be governed by principle rather than expediency and right rather than convenience. Sinful man is always ready to sacrifice right for wrong, if such a sacrifice seems advantageous. To Caiaphas it made good sense that Jesus be put out of the way before He caused the nation trouble with Rome.

Quite unknown to him, this advice of Caiaphas was in accord with God's plan. Jesus *was* to die for the people, and not only for the Jewish people but for all people. Thus Caiphas' wicked plan was used by God to bring to fulfillment the eternal counsel of His love.

O the depth of the richness and wisdom and knowledge of God! Amen.

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Wednesday, March 11

THE SILENCE OF JESUS

Read Mark 14:53-61a

But he was silent and made no answer.

Caiaphas, the high priest of the Jews, placed Jesus, the true High Priest, on trial. Many witnesses came forward to testify against Jesus. With lies and falsehoods they sought to prove Jesus guilty of death. But Jesus was silent. He did not answer His accusers a word.

How easy it would have been for Jesus to have answered their false accusations. But Jesus is silent. He does not raise His voice in protest as they lay upon Him the sins of the world. True, He is not guilty. But He stands in the sinner's place. He who knew no sin was made sin for us and took the judgement of sin, even death. He was silent then, in order that when we are justly accused by Satan in the judgement, Jesus can say, "I bore this man's sin. The penalty has been paid in full. Let him go free." And the judgement of God in this: acquitted for the sake of Christ.

Dear Jesus, may we see in Thy silence the measure of Thy love for us. Amen.

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Thursday, March 12

THE CONFESSION OF JESUS

Read Mark 14:61b-65

Again the high priest asked him, "Are u the Christ, the Son of the Blessed?" nd Jesus said, "I am."

To all the false charges Jesus had not iswered a word. But now Caiaphas is rced to face the one claim of Jesus hich had caused them to reject Him. The harge is put in the form of a question: re you the Christ?

Human wisdom would whisper, "Jeus, do not answer. If you refuse to anwer that question, they will have to set ou free." But Jesus was true to Himself nd His Father. This claim He had indeed ade. And to the truth of His eternal eity He now openly confesses. To the crime" of being the Son of God, He leads guilty. As the Son of God, He is o die for the sins of the world. For his reason Christ hastens to speak and eps forward to the Cross with the conident confession on His lips, "I am the on of God, the promised Messiah."

Dear Jesus, may we see in Thy speakng the measure of Thy love for us. men.

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Friday, March 13

FOLLOWING AT A DISTANCE

Read Luke 22:54-60

Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance.

We have noted the silence and the speaking of Jesus in the trial before Caiaphas. But Jesus was not the only one being questioned. Peter, out in the courtyard, was also on trial. While Jesus was remaining silent in the face of false accusations, Peter was trying to lie his way out of true accusations. While Jesus was confessing His identity as the Son of God, Peter was denying to a maid that he had ever known Jesus of Nazareth.

How did this come about? Had not Peter been sincere in his profession to Jesus? Peter made the mistake of trying to follow Jesus "at a distance." He who had been so confident of his strength found that when he lost sight of Jesus he was not able to stand. Be on your guard, lest you repeat Peter's mistake. A bad tumble awaits those who seek to follow Jesus "at a distance."

May our walk be close to Thee. Amen.

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Saturday, March 14

RECALLED WITH A LOOK

Read Luke 22:61-62

And the Lord turned and looked at Peter. And Peter remembered the word of the Lord. . . . And he went out and wept bitterly.

Peter had indeed sinned grievously. Not only had he denied knowing Jesus, but he had confirmed that lie with swearing and cursing. Not once, but three times, he denied his Master. And then Jesus was led through the yard. His eyes search among the crowd and find Peter. In that moment Peter is brought back to reality. The consciousness of what he has done overwhelms him, and he is filled with remorse. Bitter were the tears that flowed down his cheeks in the early morning light. In spite of his denial, Jesus had still sought him out. Not with a look of contempt or reproach, but with eyes full of love, compassion, and forgiveness. No wonder Peter wept.

"In the hour of trial, Jesus plead for me,
Lest by base denial I depart from Thee;
When Thou seest me waver, with a look recall,
Nor for fear or favor suffer me to fall."

Here and There on the Christian Front

Edited by Raymond M. O

STUDENT SERVICE REACHES 600 SCHOOLS

The Division of Student Service of the Council reported that NLC church bodies are now ministering to students enrolled in 600 of the country's 1,800 colleges, professional schools, and universities. Dr. O. V. Anderson, chairman of the Division, urged that the work should be extended to include about one hundred more institutions of higher education "just as soon as funds and personnel are available."

The basic concern of the Lutheran churches in higher education, Dr. Anderson declared, "is the integration of the student's total academic experience in terms of Christian faith, so that the truth of Christ becomes relevant to every discipline." He described the student service program as aimed at providing a "full-orbed" ministry, including the on-going $2,000,000 Lutheran student center building program, the new program of non-credit religious courses, introduced at 18 colleges and universities in the fall of 1952, and surveys of the possibilities for Lutheran credit courses in religion at institutions of higher education.

LWA APPEAL REACHES 1952 GOAL

The 1952 Lutheran World Action campaign to raise $2,900,000 for emergency activities at home and abroad was successfully completed, as reported by Dr. Paul C. Empie at the NLC annual meeting. The eight church bodies co-operating in the agency contributed $2,954,108.61, which amounts to 101.87 per cent of the goal sought. Seven bodies reached or surpassed their quotas. The Danish Evangelical theran Church provided 108.34 cent; the United Lutheran Church America, which raised nearly hal the total, provided 102.47 per cent; Lutheran Free Church reached per cent, and The Evangelical Lut an Church reached 100.05 per cen

LUTHERANS TOLD OF INDIFFERENCE TO SERVICEME

Less than half of the nearly 10 congregations of the eight chu bodies affiliated with the National theran Council are keeping in to with their members in the ar forces, was the claim made by the Dr. Carl F. Yaeger, associate secre of the Lutheran Service Commiss in his report to the Council. He of more than 170,000 service pe visiting the forty-five parish cen service centers, and lounges opera by the Commission throughout U. S., Alaska, Panama Canal Z Formosa, and Japan, but expre concern that "many thousands of young men and women are being prived of a spiritual ministry beca of the indifference of their home gregations."

Dr. Yaeger pointed out that m than a million men and wom "graduated" from military establ ments last year, that over 22 mil have experienced military service, that this figure, at the present rat mobilization, will pass 30 million ing the next decade. "A generatio youth will thus be faced with the cessity of growing up and matu in our military establishment," he s "The Christian Church will be important factor in deciding whe military service is to be, for those must answer the call of their coun a period of moral and spiritual sta tion and retrogression or a period comparatively constructive deve ment."

Col. (Ret.) Gynther Storaasli, se tary of the NLC Bureau of Service Military Personnel, joined in Dr. ger's expression of concern for serv men. He told the Council of the

OFFICERS OF NATIONAL LUTHERAN COUNCIL

NLC Photo

Officers of the National Lutheran Council, elected at the recent 35th annual meeting, are shown here. Seated, left to right, are: Dr. Oscar A. Benson, Minneapolis, newly elected president; Dr. Rees Edgar Tulloss, Springfield, Ohio, re-elected secretary. Standing, left to right: Mr. Fred C. Eggerstedt, Richmond Hill, N. Y., re-elected treasurer; Dr. Paul C. Empie, executive director of the Council; Dr. Henry F. Schuh, Columbus, Ohio, newly elected vice president. Dr. Benson, the new president of the Council, succeeds Dr. Lawrence M. Stavig, Sioux Falls, S. D. Dr. Benson is president of the Augustana Lutheran Church.

need to provide more candidates the military chaplaincy to meet a of chaplains "which has been urgent for some time but is be- ing increasingly acute with each ing month." He warned that if plains were not provided "the ng men and women in the Armed ces at home and overseas will be ied the spiritual ministrations they entitled to and which were prom- them before they entered the serv- '

R ACTS IN OOD EMERGENCY

theran World Relief, the material agency of the National Lutheran ncil, was ready for action as soon news reached this country of the d disaster in England and the therlands. Aid to the extent of $20,- was made available for flood suf- rs. Lutheran church representatives rseas were asked for immediate re- ts on the actual needs. A shipment used clothing on the high seas, on way to Bremen, was ordered held the German port for possible di- ting of the cargo to Holland. Some orts indicated aid from people in ghboring countries and supplies m America had eased the most im- diate emergencies.

MIGRATION LAW HANGES ASKED

ie National Lutheran Council, at its ent meeting, issued a call for early anges in U.S. immigration laws, laid wn general principles of the Coun- on immigration and naturalization tters, and adopted plans to estab- a permanent Lutheran immigra- n service.

Subject to approval by the co-operat- g church bodies, the Council ap- oved plans for a permanent Luther- immigration service which would Lutheran immigrants coming into United States, would aid refugee ettlement of the Lutheran World deration all over the world, and uld represent the Council's view on migration matters. The new agency uld provide reception at ports of ry, refer incoming Lutherans to ngregations for spiritual ministry, d provide information and counsel on immigration procedures and problems.

Commenting on the need for changes in U.S. immigration laws, Dr. T. F. Gullixson told the Council that the present law "applies discrimination against human beings on account of national origin, race, creed, and color" and is especially unjust against "the two thirds of the human race which is not white." He declared, "The discriminations written into the very wording of our immigration laws cannot be contested in the face of the rising tides of racial self-respect among all the darker peoples of the earth."

LUTHERAN PROJECTS GAIN PERMANENT CHARACTER

The permanent character of world-wide Lutheran co-operative projects in the fields of missions, inter-church aid, and refugee work was emphasized at the National Lutheran Council annual meeting. The Council approved plans for establishing a Division of Lutheran World Federation Affairs within the NLC, and voted that "participating church bodies be informed that, in the judgment of the Council, Lutheran World Action goals in the near future should be maintained at least at the present levels."

The Council set the Lutheran World Action goal for 1954 at $2,600,000 (same as in 1953), and approved a tentative goal for 1955 of "not less than $2,600,000." Maintaining of LWA goals at this level was spoken of as necessary "to undergird the healthy development of the on-going global program conducted in behalf of the U.S.A. member churches in co-operation with the Lutheran World Federation."

NATIONAL LUTHERAN COUNCIL EXECUTIVES

NLC Photo

Staff executives of the National Lutheran Council are shown here during the NLC's 35th Annual Meeting at Atlantic City, N. J. Seated, left to right, are: Dr. Clarence C. Krumbholz, New York, N. Y., executive secretary of the Division of Welfare; Dr. Stewart W. Herman, New York, N. Y., executive secretary, Division of Lutheran Co-operation in Latin America; Dr. H. Conrad Hoyer, Chicago, Ill., executive secretary, Division of American Missions; Dr. Donald R. Heiges, Chicago, Ill., executive secretary, Division of Student Service; Dr. Paul C. Empie, New York, N. Y., executive director of the Council. Standing, left to right, are: Dr. Joseph C. Simonson, New York, N. Y., executive secretary, Division of Public Relations; Dr. John A. Scherzer, New York, N. Y., secretary of the Council's European Desk; Col. (Ret.) Gynther Storaasli of Washington, D. C., executive secretary, Bureau of Service to Military Personnel; Dr. Carl F. Yaeger, Washington, D.C., associate secretary of BSMP; Mr. Bernard A. Confer, New York, N. Y., administrative secretary, Lutheran World Relief; and Dr. F. A. Schiotz, New York, N. Y., executive secretary of the Commission on Younger Churches and Orphaned Missions.

WHITING RECEIVES DEGREE

NLC Photo

The Rev. Henry J. Whiting, director-designate of the Lutheran World Federation's Department of Lutheran World Service, received an honorary degree of Doctor of Laws from St. Olaf College, Northfield, Minnesota, on February 11. The citation was conferred by Dr. C. M. Granskou, president of the college.

Former executive secretary of the Lutheran Welfare Society of Minnesota, Mr. Whiting was elected to his new position last summer by the executive committee of the Lutheran World Federation, and on that basis was called to his new assignment. Elected for a period of two years, commencing May first, he expects to depart for Geneva, Switzerland, the LWF headquarters, in March.

Dr. Paul C. Empie, executive director of the Council, mentioned rising needs in various fields, pointing out that the orphaned missions "are flourishing in a remarkable fashion, and at this critical period of their development need continued guidance and subsidy to enable them to reach the goal of autonomy and self-support." He also mentioned the refugee situation which "has not eased as rapidly as had been hoped, and the fresh influx of terrified, destitute people from behind the Iron Curtain serves to maintain the need at a formidably high level." He also noted that the organization of various new departments by the Lutheran World Federation for new global operations makes it necessary "to think in terms of increasing contributions in the years ahead."

Division of LWF Affairs

The plan for establishing a Division of Lutheran World Federation Affairs, which is subject to approval by the church bodies participating in the NLC, provides for an operation primarily through four departments of LWF. Lutheran World Service; Younger Churches and Orphaned Missions; Theology; and Lutheran Co-operation in Latin America.

WORTHY OF NOTE . . .

Dr. Stewart Herman told the NLC annual meeting that "a new and distinctive segment of world Lutheranism" is emerging in Latin America. It includes a mixture of races and nations, "ranging from the Bolivian Indian to the Baltic displaced person, from the old German settlers to Norwegian seamen." . . . Lutheran World Relief reported the best response to its clothing appeals it had ever had. Enough used clothing to dress one and one half million needy people abroad was received. . . . Nearly $11,000,000 has been spent over the past 13 years to preserve and maintain Protestant mission fields which have been cut off from the support of their parent societies, since the beginning of World War II, according to Dr. F. A. Schiotz. Lutherans in America c tributed $5,937,290 from late 1 through 1952 to assist orphaned m sions in Africa and Asia. . . . Dr. C E. Lund-Quist of Geneva told Council that the most immediate p lem of Western Christians today is keep alive" the faith of their breth in Iron Curtain countries. "Suffer of a kind that is both spiritual physical still overshadows those v dare to be Christian," he asserted. admitted that many pastors in Iron Curtain countries are not acc ing martyrdom for their faith, "Th are too few like Lutheran Bishop dass and Cardinal Mindszenty," said. . . . The Lutheran Church called upon to develop the most gressive home missions program in history to meet the challenge of ra shifts in the population of the U.S the report by Dr. H. Conrad Ho of the Division of American Missi "The movement of thirty million ple each year," he asserted, "re sents a major threat to the Church far as losing members is concerne He pointed out that this moven also was a "challenging opportun for home mission work.

PALESTINIAN ARAB REFUGEES

NLC Ph

Food, clothing, and medicines from Lutheran World Relief are being used in a program aid the thousands of homeless Arabs in Syria. Directing the work is Mr. Christian Christian of Denmark. By far the largest number of refugees live in tent cities like that pictu above. The tents are old and worn. In Damascus, Syria, the mosques have all been ta over to provide lodgings for refugees. In such quarters every family has a space partitio off from the others by a clothes-line hung with rags.

:hools and Colleges

Edited by the Division of Higher Education

)ENT CONFERENCE TO ELD AT CONCORDIA

ELC Student Conference will be this year on March 6, 7, and 8 at ordia College, Moorhead, Minn., r the theme, "Profile of Christian h." Speakers include the Rev. C. inderlie, Watertown, S. Dak., Dr. lifford Nelson, professor at Luther logical Seminary in St. Paul, and Joseph Knutson, president of the ge.

e conference will open on Friday ing with registration, followed by r Hinderlie's address. On Satur- students will be given an oppor- y to talk over the ELC's youth ram, from confirmation and Bible os to Christian high schools and ges. Special interest groups are duled for the afternoon. Saturday ing a banquet will be held at nity Lutheran Church, with Dr. itson as the speaker, followed by a communion service at which Dr. Nelson will give the message. Sessions will close with services at Trinity Sunday morning at 9:45.

The role of host is circulated among the major schools of the ELC from year to year.

ST. OLAF WINS DEBATE TOURNEY

The Grand Western debate tournament held at Evanston, Ill., on February 14 ended with a victory for the debating teams from St. Olaf College, Northfield, Minn. Two St. Olaf units won seven out of eight rounds in class A competition.

One team, consisting of Dave Hardy, Mahnomen, Minn., and Lowell Erdahl, Blue Earth, Minn., won all four rounds. Another team made up of Milo Ormseth, Havre, Mont., and Frank Nelson, Northfield, won three of four.

ST. OLAF CONFIRMATION CLASS

ured above is a group of students at St. Olaf College which were confirmed Jan. 25 the Rev. H. B. Hanson. In addition to the eight confirmed on that day, four others eived instruction and will be confirmed in their home community at Easter time. The s studied for a period of eight weeks, using as a text Sverdrup's "Explanation of ner's Small Catechism." Since the student congregation is not a legal congregation, confirmation was held at St. John's Lutheran Church in Northfield. These students are n New Jersey, Pennsylvania, Colorado, Minnesota, Wisconsin, and the Panama Canal e.

SCHEDULE FOR AUGUSTANA ACADEMY SPRING TOUR

Augustana Academy of Canton, S. Dak. has announced the following as the schedule for their choir tour:

March 13, Wallingford, Iowa; March 14, Callender, Iowa; March 15, Bode, Armstrong, and Forest City, Iowa: March 16, Eagle Grove, Iowa; March 17, Waterville, Iowa; March 18, Newark, Ill.; March 19, Chicago, Ill.; March 20, Stoughton, Wis.; March 21, Chetek, Wis.; March 22, Dallas, Wis.; and Central Lutheran Church, Minneapolis, also on the 22nd; March 23, Calvary Lutheran Church, Minneapolis; and March 24, Windom, Minn.

LUTHER RECORDINGS AIRED OVER OSLO NETWORK

Teaching of Norwegian in American Schools," as recorded by Prof. Finn Glambek and some of his Luther College students, was aired over the Norwegian State Radio network from Oslo, Norway on Feb. 13. Mr. Glambek is a visiting professor of history and languages at the college.

Produced by radio station KWLC, the recording includes sections of a Norse class period—Luther students reciting and singing in the Norwegian language. Assisting Prof. Glambek with the teaching is Lloyd Hustvedt, assistant professor of Norwegian, now on leave of absence for study at the University of Wisconsin.

Mr. Glambek came to the Luther campus in 1951. With a master's degree from the University of Oslo, he has done graduate work at the University college, Southampton, England. Prior to his coming to America he taught in and served as registrar and secretary of the Bergen Cathedral School.

PLC TO BUILD BOYS' DORM

The Board of Trustees of Pacific Lutheran College, Parkland, Wash., has approved the construction of a boys' dormitory capable of holding 125 students. It will be erected at a cost of approximately $450,000 and will be located west of the Chapel-Music-Speech Building.

Correspondence

A REMEMBRANCE FOR THOSE WHO MINISTER

► We hear more about pensions for retired pastors now than before. Surely it is good that we are beginning to realize their financial needs. But do we remember also the needs of their hearts? Through a dozen years of ministry to the "heart needs" of our congregation, the Rev. and Mrs. P. J. Luvaas gave of themselves, their time, their talents, energy, and prayers; ever ready to share the joys of weddings and baptisms as well as to console in times of sickness, trouble, and death, as they had done in other congregations before ours. This year they were replaced by a younger pastor, that they might enjoy a well-earned rest. The congregation felt that they had gone far beyond the services expected for the small salary on which they had so faithfully served, and the members contributed financially toward a gift of money to be presented on the evening of their farewell dinner. Different organizations of the church also planned useful and appropriate gifts.

The LCR was the most newly organized of the church units, and the membership consisted of an enthusiastic dozen junior high school girls. They wanted to show appreciation too, but with a budget of scarcely four dollars, their prospects seemed very limited. Then an idea came to them which developed into a gift later described by the pastor's wife as "priceless." The girls purchased an attractive photograph album and ordered several refill units. Then taking a list of the church members, each girl chose certain families to contact. They urged each family to prepare a "memory page" containing snapshots, poems, autographs, etc. Many interesting and original pages developed into an attractive booklet when reassembled. Now, when our retired pastor and his family have the time to reflect, they have the appreciative reminders of times spent in our midst sharing the moments "dearest to our hearts." Knowing the joy they are now receiving from this remembrance, let us suggest this project for any group who would like to make a little money represent a lot of love and appreciation.

Mrs. Clifford Flaten
Kennewick, Wash.

"LET US MAKE IT A 'MUST'"

► "Let us make it a 'must'" is quite an order in a situation where a person is not so sure that the Lord wants it.

The work of the Lord is not done arbitrarily. It is done in fellowship with the Lord as directed by Him. To set up an arbitrary rule will only hamper the work in the Kingdom.

To have a layman lead in the opening and closing prayer is fine where that can be done to the glory of God, but if it does not glorify God, why insist on it? Laymen leading in prayer can bring with it problems when those that traditionally do so are absent and a substitute offers himself. There are times when the outcome is this: "If you call on him for the opening prayer again, I'll quit coming to church," or "He can say some words, but that's all that he means by it," and so on.

Then, too, the situation can become such that no one wants to take the opening prayer in a small congregation. Then what?

Now I am not making blanket statements, but ex
ence has taught me that there are problems in making
opening prayer by a laymen a "must" in the congrega

(The Rev.) T. J. Welt
Bottineau, N. Dak.

IN ANSWER—"TO CHURCH MEMBERS WHO DRINK"

► If so-called Christians would let their love for G
and the Church come before the many trivial socialiti
the world, there would be far fewer questions being a
about what is right and what is wrong in every-day li

We know that the most important thing in any C
tian's life is to love, serve, and obey their Lord. H
would become so "in love" with Christ, so concerned
souls, so interested in the activities of the Church,
would be little time to spend doing much else.

You church members who drink—if God const
walked by your side and lived in your heart—would
feel free to offer Him a drink as you do your friends
take one as He sits by watching? I think not.

Many will agree that "one" drink won't hurt an
But why should we bother with the one if it means th
"neutralizes our witness as Christians," as it has been
en; and brands us as a "church member who drinks"?

Amie R. Carlson
Billings, Mont.

THE OLD AND THE NEW

► The discussion of the seeming preference for you
ministers has been interesting and no doubt could be he
for all concerned if it were done in a candid and cons
tive manner and kept in an objective vein. The urge
younger men is in the general cycle of wanting to disc
everything old and trying the new. The old music mu
replaced by the new tom-tom rhythms or by croonings.
master paintings are set back for so called modernistic
turistic art. As the Hon. Herbert Hoover said some mo
ago, in the last 37 years we have had no less than 1
leged new formulas, such as the new order, new free
new era, new look, etc., and generally we have negl
the New Testament. And he reminds us that these so c
new things are not new, and that there are many old
tues and principles which must be adhered to if society
remain sound.

But such is the cycle, and so when church attend
drops off or activities lag, the first thought is, we mus
a new, young man; he will lead us out. Or will he?
one who has held offices in four of the major Prote
bodies, I can only say that it is a fine privilege to ha
free choice in joining a church and to have a voice i
lecting a minister, and we want to appreciate and r
this prerogative in America. Now what's the discussion

To many Protestants, by years of habit, the big thin
the service is the sermon, and if that is good they are
fied, or visa versa. But the sad part is we can't possibl
agree on what is a good sermon. Some like emotional
peals, which I don't like, and yet I don't care so much
dry, far-fetched scholarly efforts. I prefer a talk on com
things and can claim authority from the Master whe
talked about, sheep, stones, fishes, serpents, grain, flo
wine and wineskins, camels, birds, etc. Recently I hea
sermon titled "Common Things." I was sure I would e
it. For twenty minutes it was not so bad, although
was not so much about common things. But then follo

ıty minutes more on metaphysics, theological hypothesis, ories from John, etc., and so to me it was a flop.

me people like sermons of stern admonitions. Maybe for themselves but for their neighbors, they hope. Most ers have heard of the minister who labored many ns to work out a tactful and subtle sermon directed to of his so-called pillars, who each Sabbath sat in the t pew but whose week day life was no credit to the ch. Finally the master sermon had been perfected, the ct of it was in the usual front row, and the minister sure it went off splendidly and that it would be taken heart. But imagine his amazement when immediately r the services our friend in the front pew rushed up to ıp the preacher's arm, with, "My, my, pastor, you sure- ot 'em told this morning. I hope they take it to heart." l so we ask, when is a good sermon? I like sermons of ıuragement, good cheer, and optimism that says, "Come o me all ye who are weary." But I can't insist that this ıld be the only kind of sermon.

nd so to me the big thing in the service is not the ser- ı, but to me the high point is the Confession and Ab- ıtion, and the feeling of uplift can continue through the ons, the prayers, and confession of faith, if done with nity and decorum. When I get to this point, I feel I e been to church, I have met the Unseen and come in tact with the ultimate realities, as it were, and I am dy to meet the world for another week. I merely hope sermon won't be too long and will not vitiate the first t.

ome people like scholarly entertainment, book reviews haps or educational lectures. In my teens, near the start World War I, I once heard an evening lecture by a world veler on Europe, and it made me feel as if I had been re. It was thrilling. But with the super abundance of learning every where now, a minister can hardly compete as a lecturer or entertainer. And so what do we ask of a minister? An orderly service, a timely prayer, a friendly visit, an understanding consultation, encouragement in the organizing of the various groups, and this an older man can do as well. I have seen a minister in another denomination dance with his young people, but I can also testify that maybe it did no harm but it definitely did not contribute one iota toward the upbuilding of that church.

Yes, the congregations have a responsibility, but it is not all one sided. Confidentially I have often said that to me the Church must be a divine institution or it could never have withstood the poor leadership and handling which it so often has had. To bring this to a close, might I merely suggest that if I were in the ministry I would put up a suggestion box and would encourage its free use. Perhaps it would help me to correct and get rid of some of my failings or the objectionable characteristics or mannerisms which I would likely accumulate over the years, if I had not already brought them into the ministry. It could help me to remain young in thought and spirit with a background of the wisdom and experience over the years for which there is no substitute. It's a combination hard to beat and which congregations could learn to appreciate if some earnest and constructive thought be given the subject by both sides.

ARTHUR T. MEYER
Grayslake, Ill.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

'ithin the ELC

ntinued from page 198)

:t President Falde. After the Erick- family arrived in the parish they re presented a pantry shower. Be- e leaving his Wisconsin parish Pas- Ericksen was given a new automo- e by the two congregations of the rish: Hope in Ladysmith and the en Flora Church. On Christmas Day former congregation also gave him generous bonus.

STRICTS

stern

Holmen, Wis. Holmen congregation, rish of the Rev. E. T. Anderson, t its church by fire Jan. 22. The fire believed due either to a faulty chim- y or to defective wiring.

Brooklyn, N. Y. Beginning Feb. 25, e Rev. C. O. Granlund, dean of the ıtheran Bible Institute, Teaneck, J., will be giving for six successive ednesday evenings Lenten messages Trinity Church, parish of Pastors . J. Asper and Ivar Aas.

Port Richmond, N. Y. The Atlantic rcuit YPLL met in convention Feb. 14-15 at Zion Church on Staten Island, parish of Dr. L. P. Qualben. Among the speakers was the Rev. Clarence Solberg, assistant director of Home Missions.

Chicago, Ill. Mrs. C. N. Otte, missionary to South Africa, will speak at the Sunday school session and at an afternoon meeting Sunday, March 8, at Our Saviour's Church, parish of the Rev. J. E. Thorson.

Southern Minnesota

Belview, Minn. District President Reinertson installed the Rev. A. E. Norson as pastor of the Belview Echo parish Feb. 8, in the Echo church at 9:30 a.m. and in the Belview church at 11:00 a.m. At the close of the latter service the new $18,000 parsonage of the parish was dedicated. In the afternoon a reception was held in welcome of the Norson family and a purse presented to them. Dr. Reinertson also spoke at a five o'clock Luther League fireside service at the Echo church. At both installation services altar books were dedicated at Belview, also a missal stand.

Whalan, Minn. Jan. 11 an altar book and a missal stand, given by the Ludvig Glenna family in memory of the late Mrs. Glenna, were dedicated at First Lutheran Church of Highland, parish of the Rev. Dale J. Simons.

St. Louis Park, Minn. Guest speaker at the midweek Lenten services in Westwood Church, parish of the Rev. Norman L. Nielsen, is Dr. Lowell J. Satre, professor at Luther Theological Seminary, St. Paul.

South Central

Midland, Texas. Construction has begun on the parsonage for a new ELC parish which is to be developed in this fast growing city in the heart of the Permian oil basin of western Texas. As soon as the parsonage is built plans for a first unit church will be drawn. The pastor of this new parish will be the Rev. Erling H. Peterson, now of Dallas, Texas.

Mason City, Iowa. Our Saviour's Church, parish of the Rev. J. Enderson, observed Feb. 22-26 as "spiritual emphasis week." Guest speaker was the Rev. Douglas Jacobson, superintendent of the Beloit Children's Home in Ames, Iowa.

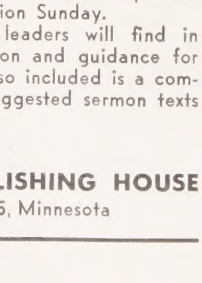
NEW COLORADO PARSONAGE

Pictured here is the new parsonage of Our Saviour's Church, Colorado Springs, Colo., parish of the Rev. Dean C. Hofstad. In the background is seen the snow-covered Pikes Peak. The new parsonage, which represents a cost of $16,500, replaces one located next to the church, which now is used as a parish house, especially in the service of the Sunday school. The church has lately been painted a pale pink, with white trimmings.

North Dakota

Reynolds, N. Dak. Before the Rev. A. E. Norson moved Jan. 22 to the Belview-Echo parish in Minnesota, the three congregations of the Reynolds parish each held a farewell reception for the pastor and his family: St. Olaf Church Dec. 30, Stjordalen Church Jan. 11, and Zion Church Jan. 15, each one presenting a purse and other gifts.

$3.00
Code 14-661



20 Confirmation Sermons

A collection of sermons for Confirmation written by twenty pastors of the ELC. These thought-provoking messages combine inspiration, admonition, and encouragement to young people as they renew their baptismal covenant on Confirmation Sunday.

Pastors and youth leaders will find in these sermons inspiration and guidance for their talks to youth. Also included is a comprehensive listing of suggested sermon texts for Confirmation.

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minnesota

South Dakota

Hudson, S. Dak. Hudson Church has lately had its church redecorated, the church parlors and offices having been done by volunteer labor. The color scheme was designed by Prof. Palmer Eide of Augustana College, the designer of the chancel furniture of the church. New pews will be added later in the year. The total cost (including that of the pews), $3,500, has been covered by the regular functioning of the church's "unified budget" plan. The salary of the pastor, the Rev. K. E. Christopherson, has been increased $600 a year. The congregation exceeded considerably all synodical apportionments during 1952.

California

Highland, Calif. Highland Avenue congregation, parish of the Rev. C. A. M. Benson, will have its new church dedicated March 22. Since September 16, 1951, the first service of this young congregation, it has worshiped in a mortuary chapel. The address of the new church is 1200 E. Highland Ave.

Canada

Medicine Hat, Alberta. Work will be started in the course of the spring to found a congregation in this city. A pastor has been called for this field.

ANNOUNCEMENTS

For Sale: A used upright Wesley piano, mahogany finish, good tones, suitable for church or Sunday school; price $50. Contact Miss Valborg Flint, 809 S. 5th St., Minneapolis, Minn. Tel. Ne. 0208.

Given Away: Used large pain showing Christ with outstretched a suitable as altar piece. Write C Baumgartner, McCallsburg, Iowa.

For Sale: Kanetic organ blower K 563, style 2 HYM, R.P.M. 1 cubic ft. per minute 650 a. 5"; organ motor, G. E. repulsion in tion, type S.C.R. I.H.P., single p 870 R.P.M., 110-220 volts; com unit at $75. Write L. J. Stephe Rec. Secr., Trinity Lutheran Chu Crookston, Minn.

Oak Altar Rail given away church willing to pay transporta charges. Write the Rev. Dale J. Sim Whalan, Minn.

Minnesota Pastoral Conference, be held April 7-8 at Curtis Hotel, neapolis.

The Lutheran Bible Institute offer, for the second consecutive courses, with credit, in Bible study leadership training for church wor the summer session in its new build at Seattle, Wash. The session wil offered in two separate units of weeks each: June 13 to July 17, July 18 to August 21. Write for ther information to: Dean of Sum Session, Lutheran Bible Institute, 1 Greenwood Avenue, Seattle 33, W

The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church. Placement Service has not investigated merits of the propositions advertised assumes no responsibility in the ma Send your ads and communications to Placement Service of the E.L.C. New dress: 303 Times Bldg., 57 S. 4th St., neapolis 1, Minnesota. (Refer to ad nur in answering.)

FOR SALE

Farms

280 acre farm in Norman Co., Minne 7 miles from active Lutheran church. C pletely electrified through REA. School route. Very good buildings with water a able. Ideal for stock, small grain, and H Must be seen to be appreciated. 299

For sale—170 acre farm in Douglas Minn. Very good soil, REA, telephone. C to Lutheran church and grade school. 5 r from town. 299

For sale—240 acre farm in Fillmore Minn. Very good soil, all tillable, all mo buildings with electricity and running w One mile to Lutheran church. ¾ mil school bus service on blacktop highway. mediate possession. 299

160 acres in Houston Co., Minn. Very g buildings with REA. Land in high stat fertility. 3 miles to good town and Lutheran church. Priced to sell. 299

For sale—480 acre village grain and s farm on blocktop road. 350 acres open Located in Pennington Co., Minn. Clos

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, school, and creamery. Good soil and gs, REA, phone. Price $40 per acre. 299-5A

n-stock farm, 800 level, fertile acres, cultivation, balance meadow and pas- ll fenced. Large partly modern home, ns, other buildings, beautiful grove, ant good water. Very good producer. mail delivery, all-weather roads, near- arket 4 miles. Mostly Lutheran com- y, North Dakota. 299-6A

can acquire 1,438 grainstock farm, ield, balance meadow and pasture, all . Improvements worth over $30,000. es high school, Lutheran church. $32 re, spring possession. 299-7A

acre dairy farm in Waupaca Co., Wis. r retiring. Level, fertile land with 110 under cultivation. REA, pressure sys- New blacktop road by place. Modern , 2 barns, one equipped for grade A Other buildings good. Immediate po- n. Lutheran community. 299-8A

acre farm for sale in Lake Co., South a. 60 acres under cultivation, 18 acres sture and alfalfa. Good buildings; 1½ from town with Lutheran church and lidated school. Good county gravelled Immediate possession. 299-9A

nes

r sale—12 room income house. Across from large school and grocery store, ty of about 41,000 population, Eastern h Dakota. Close to bus and shopping r. 299-10B

nesses

rge store building in Houston Co., ., for sale. Priced to sell at a very attrac- figure. 299-11C

r sale—good brick building with 2nd and full basement in good small cen- Iowa town. Occupied now as general and can be purchased as such, or build- can be purchased separately. Suitable for ware, variety, furniture, or any business iring large floor space. Stoker furnace. n has very good trade territory to draw . May be purchased far below today's of replacement. To responsible person, er might consider financing half of pur- e price of building. 299-12C

or sale—modern market, groceries and ts. Prosperous community in fertile San quin Valley, California. 85 miles from land. ELC church. Stock and fixtures at ,000. Present owner since 1925. 299-13C

eading implement business, east-central th Dakota. Well organized, wonderful ning area, active Lutheran congregation, h school. Write for further information. 299-15C

Modern hotel. 21 cozy rooms, large lobby, ng room, fully equipped, first class fur- re. Roomy basement, modern laundry, omatic heating plant, beautiful landscaped d. Excellent schools, agricultural college, hospital, numerous stores, implement other businesses. Solid Lutheran com- nity, North Dakota. 299-16C

For sale—thriving bakery business in Cod- ton Co., South Dakota city. Present owner st sell because of health. Business has been tinually growing. Inventory plus $2,000 n and terms. 299-17C

FOR RENT

Double bungalow in south Minneapolis has m for one girl to live in and make her ne. Write for further information. 299-18B

POSITIONS WANTED

Woman desires position caring for an invalid or doing housework. Write, stating details. 299-19D

Employment wanted by couple. Husband 38, can handle and repair most types of farm machinery; maintenance work; some carpentry. Will consider a year-around farm job except that of the dairy barn; willing to learn other types of work. Wife, age 32, former elementary school teacher with rural and graded experience. Will consider other types of work in which past experience would be helpful. Write for further information. Available June 1. Can furnish references. 299-20E

Married couple wants farm job. Prefer work near Minneapolis. Have 3 boys, ages 11, 8, and 5 years. Lifetime farming experience. Can furnish good references. 299-21E

Grain buyer with twenty-seven years experience desires to locate in Lutheran community. 299-22E

HELP WANTED

Wanted—Kindergarten teacher and 1st and second grade teacher. Lutheran elementary day school in Southern California is interested in receiving applications from qualified teachers. 299-23F

Wanted by March 15 or April 1, retired or pensioned couple able to do light sheep chores, some knowledge of sheep. Furnished modern house, garden spot, orchard 10½ miles from Minneapolis loop, close to Medicine Lake and Lutheran church. Good home for right party. Wages depend on ability. For more information write. 299-24G

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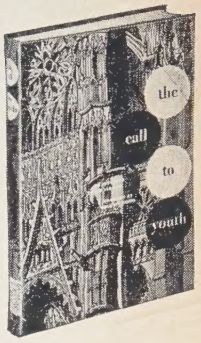
THE CALL TO YOUTH

compiled and edited by Kenneth Priebe



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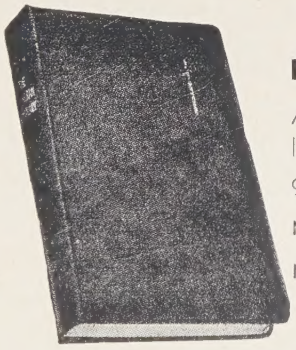

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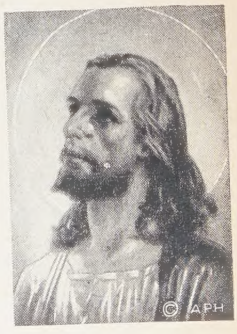

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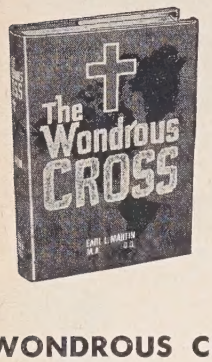

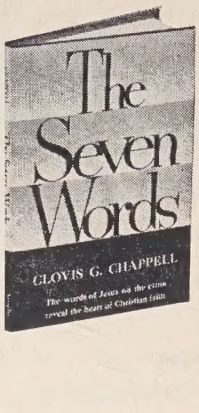

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